

THE VISITANT.

VOL. II.

SEPTEMBER, 1825.

No. 7.

FIRST REPORT

OF THE

ONEIDA SUNDAY SCHOOL UNION,

Read at their annual meeting, held in the village of Utica, on Wednesday evening, September 7, 1825.

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THE managers of the Oneida Sabbath School Union, rejoice in the opportunity of presenting their *First Annual Report*.

They would acknowledge with gratitude, the smiles of a kind Providence, which have rested upon their exertions during the past year; and humbly hope their united efforts in behalf of the rising generation, have not been utterly in vain. Under a careful review of what has transpired within the province of their operations, they are inclined to believe that much good has been done; the fruit of which, will remain "the joy of many generations," and constitute a theme of lasting gratitude and praise, among redeemed spirits in heaven.

In short, they would call upon the friends and patrons of this institution, to unite with them in expressing a devout sense of their obligations to Almighty God, for the unexpected prosperity which has thus far crowned their efforts in this cause of Christian benevolence. So far from cherishing the least feeling of regret, that they have bestowed upon this cause a portion of their time and property, they now have reason to lament that their hearts have not been more enlarged, and their hands more engaged, to promote an object which has received signal manifestations of the divine favour.

In the autumn of 1824, when the Oneida Sabbath School Union was first established, there were certain indications among the enlightened part of our community, which seemed to be favorable to the adoption

of such a measure. The signs of the times were sufficiently peculiar to induce many of the friends of Sabbath Schools to inquire what they should do to spread more widely the benefits of religious instruction, and thus secure more permanently, the best interests of the young.

The cause of Sabbath Schools had evidently begun to command the attention of many, who had before been ignorant of the benefits, resulting from so good an institution. Hence, the time was favorable to the object proposed : and whatever success may have followed the efforts of the Union, since its establishment, may be attributed, under God, less to the exertions which have been actually made, than to the policy of following closely, and carrying onward, the interest which had been previously excited.

The well known axiom, that "*union is power*," was urged as a leading argument for the establishment of this society ; and seldom, we believe, in operations of a benevolent kind, has its truth been more strikingly demonstrated.

By regular communications, and intercourse between the agents of the Parent Society and its auxiliaries, the most interesting intelligence respecting the progress and benefits of Sabbath Schools, is diffused among the people ; the most approved modes of instruction are recommended to the teachers ; the best digested, and most efficient plans for advancing the general good of the institution are made known ; and thus, a unity of system and feeling is produced, which encourages, animates and strengthens, those who are engaged in this labour of love.

It appears that the *Sabbath School Monthly Concert for Prayer* and free conversation among the teachers and friends of the institution, has generally been observed in this section of our country, where circumstances have rendered its observance convenient. In many parts of the United States, and we believe generally, where Sabbath Schools are flourishing, a peculiar interest has been taken in this meeting. Believing as we do, in the efficacy of special and fervent prayer, we are induced to attribute much of the prosperity which has attended our schools the past year, to the observance of this season of devotion : and we would remember with gratitude, that the idea of a Sabbath School Concert of Prayer, on the second Monday evening of each month, originated in one of the schools belonging to our Union. That season we hold as sacred to the interests of the institution. We believe it is a time when the incense of prayer, as an offering acceptable to God, ascends as a cloud to the throne of heaven.

The kingdom of Christ on earth, is a kingdom of means, and in no branch of benevolent enterprise, is this truth more strikingly verified, than in the department of Sabbath Schools. Among the means which, in a high degree, have promoted the objects of our Union, the Managers would mention the *SABBATH SCHOOL VISITANT*, a monthly publication which is issued under the patronage of this society, and conducted to the general satisfaction of those who peruse its contents. Through the medium of this work, the public have been furnished with the most important intelligence respecting Sabbath Schools in general; teachers have been apprised of the most recent and useful improvements in the art of instruction; and scholars supplied with a rich fund of moral and religious truth, adapted to their capacity. Such is the character and utility of this publication, that the Managers do not hesitate to recommend it to the notice of all who are engaged to promote the good of the rising generation.

The introduction of a new system of *Scripture Questions* for the use of Sabbath Schools, is another means by which much good has been secured to the Union, the past year. The author of this excellent manual is well known among us, and the merit of his production needs no further comment, than the fact, that the first edition of 3000 copies has been disposed of, and another edition of 5000 more has just been completed; and that the work is current in market, even beyond the limits of our state.

The Managers are happy to inform the society, that some very useful improvements have been made the past year, in the system of instruction. They would mention in particular the practice which many of our schools have adopted, of limiting their scholars to a definite number of verses, and making these the general lesson for the whole school. This practice is one which recommends itself to every experienced teacher, and its great utility becomes evident to every spectator, as often as our schools are presented for public examination.

An unusual and very unexpected interest has been excited in favor of *Sabbath School Libraries*. This we believe, is to be attributed in some degree to the measures adopted by the Managers to supply schools in our connexion with a rich variety of books at very reduced prices. To accomplish an object so highly important, a loan of \$300 was obtained, of a gentleman friendly to Sabbath Schools, in this place. This amount was expended for books, early the last spring. Thus far the experiment has proved successful, beyond the anticipation of those who were engaged in it.

Sales of books have already been made to a considerable extent, and a number of valuable libraries established. The depository is kept in good order, well supplied, and at present its business transacted free of expense to the society. On this subject, the Managers can speak with much satisfaction; and they are encouraged to believe, that they will be able to cancel the debt incurred by the loan, as soon as it shall become due.

On the whole, they are happy to state, that the concerns of the Union appear to be in a prosperous train: so prosperous as to rebuke all despondency and impart great encouragement to those who labor and pray for its interests.

The reports of the different schools in our connexion, so far as they have come before us, have been canvassed and arranged by the Managers. The following particulars, will present a condensed view of each.

UTICA.

UTICA UNION SCHOOL.—This school is composed of three denominations of Christians—Baptist, Methodist, and Presbyterian. The first formation of a school in Utica, was in 1816. The union of the above denominations, was effected in 1820. The effect of the union has been, to promote harmony and friendly feeling between the different societies which compose it, and has materially increased the usefulness of the school. It is divided into two departments, male and female, each under the care of a superintendent and assistant. A system of instruction has during the past year been pursued in this institution, which has had an astonishing effect in exciting the interest of the scholars, awakening the activity of the teachers, and increasing their usefulness. This system is briefly, to question the scholars closely upon the lessons, given them by their teachers, first in their respective classes, and then by the superintendents. To this system are we indebted, for that valuable work entitled "Questions designed for Sabbath Schools." For more than four years, the teachers of these schools have been accustomed to observe the monthly prayer meeting, designed for the purpose of eliciting conversation upon the general interests of Sabbath Schools, and of invoking the blessing of God on the institution. These meetings were found to produce a happy effect upon the teachers, who were the first to recommend the "Teachers' Monthly Concert." In the *Male Department*, the number of scholars is 230: 28 teachers, 21 of

whom are professors of religion. They have had a library for nearly two years. They have perceived the benefit of limited lessons, well committed, and recommend the plan in the strongest terms.

Female Department.—In the commencement of this school, it was designed particularly for those children who had no other means of obtaining instruction. For several years past, however, the children of all classes in society, have become members of it. The number of scholars enrolled since the 1st June, 1824, is 346. The average number for the past year 140. The school is at present under the care of a superintendent, an assistant, and 26 teachers, (20 of whom are professors of religion.) The monthly concert for prayer, is well attended. There is a library attached to this school, of 150 volumes, and about 100 toy books of a useful tendency. The effects of the library are a practical illustration of its usefulness. Limited lessons are here given, with flattering results, and the prospects of the school, are more encouraging than ever before.

WHITESBOROUGH.

The school in Whitesborough, dates its formation in 1818, and was continued during the summers only, until the two past winters. There are at present 150 scholars, 22 teachers, (16 of whom are professors.) The monthly concert is observed. There are at this time two Bible classes. There have been several public examinations, which have had a good effect. The number of schools connected with this society is four. The second school was established soon after the first. In this, there are 67 scholars, and 10 teachers, (7 of whom are professors.) As nearly as can be ascertained, about 80 members of the first and second schools, have become pious since their formation. The third school is in Deerfield, composed of 30 scholars. It is conducted by a superintendent and four teachers, (two of whom are professors.) The fourth is the western school of 35 scholars, and 10 teachers, (one only of whom is a professor.) One of their most faithful teachers has removed to Michigan, where, under the shades of the forest trees, and in the open air, is collected around her on every Sabbath, a little group of children, joining in the appropriate studies of holy time.

ROME.

The school in Rome, was organized in Nov. 1816. It is one of the oldest in this part of the state, and has continued without the intermis-

sion of a single Sabbath since its commencement. The monthly prayer meeting is regularly observed. They have recently established a Bible class, and procured a small library. Last spring two young men from Hamikon College were instrumental in establishing five schools in this town, which are still continued with appearances of usefulness. One half of the present number of teachers in the female department, were once scholars in the same. During the past year this school has been called to mourn the loss of one of its earliest and most devoted friends, and who was for some time its superintendent. It is gratifying to be able to state, that she died in the triumphs of the Christian faith.

TRENTON.

The school in Trenton village, was formed about six years since. At present, there are 5 teachers, 2 superintendents, and 30 scholars. There appears to be much indifference on the part of the parents, in the society.

HOLLAND PATENT SCHOOL, was formed in July 1825. There has been a school during the summer for several years. The teachers are all professors except one; scholars 37. They are taking measures to procure a library.

WETHERSFIELD-STREET SCHOOL. Organized 1818, and has continued during the summer season. At the commencement of this school it had but one pious teacher. Now they can number 8 teachers, and 5 scholars, apparent subjects of divine grace, who have been connected with their institution.

FLOYD.

The Union Society School in Floyd was established four years since. It however continued but about two months. By the assistance of Mr. C. STUART, it has lately been reestablished, and its present prospects are tolerably favorable.

CAMDEN.

The school in Camden was formed in 1817, and from that time to the present, a few persons have interested themselves in conducting it. Bible classes and Sabbath schools have been established and flourished for short seasons, but from a want of system and united exertion have languished: yet much good was effected by them, and they have had the pleasing satisfaction of witnessing among those who are hope-

fully pious, quite a number who have received the benefits of their instruction. In December, 1824, a regular society was formed, auxiliary to the Oneida Union. At the same time a school was commenced at the academy, consisting of about 80 scholars, and was continued through the winter. About the 1st of April last, 10 additional schools commenced in the town, under the direction of a visiting committee. In the 10 schools, there are 214 scholars, and 40 teachers, (15 of whom are professors.) A number of scholars have also become hopefully pious, since the organization. They have a library, and a Bible class of about 40 members.

WESTMORELAND.

WESTMORELAND SCHOOL, was organized in March, 1825. It has 1 superintendent, 14 teachers, (9 of whom are professors,) 63 scholars. They think that more frequent visits from the Visiting Agent, would promote the prosperity of the school.

HAMPTON SCHOOL was first established in 1818, and except a few short intervals, has continued through each year till the present time. On the 17th Jan. last, a society was formed auxiliary to the Oneida Sabbath School Union. The school was continued through the winter, and they suppose this to be "the best time for the instruction of youth, as they can devote more time to the prosecution of their studies." There are 24 teachers, (17 of whom are professors,) and 157 scholars. The monthly concert is regularly observed, and they have a library which has cost from 70 to 80 dollars.

There was also a school established in 1822 at the furnace. It is continued only through the summer months. It has 6 teachers, (3 of whom are professors,) and 50 scholars.

In this town, until the present time, there were never more than one hundred scholars who attended a Sabbath school; now there are more than three hundred.

CLINTON.

Clinton Sabbath School Society, auxiliary to the Oneida Sabbath School Union, was organized Sept. 1824. This institution owes much of its present prosperity to the unwearied exertions of about fifteen students of Hamilton College, who have devoted much of their time in visiting the parents and children, as well as in the labors of instruction on the Sabbath. A library of 150 vols. has been procured, which has

proved to be of great use. They are satisfied that the system of limited lessons well committed, is more beneficial than the old plan of instruction. There are 7 schools in the town. No 1 is at

CLINTON VILLAGE.—This school has increased during the past year very much both in interest and numbers. Present number of scholars 138, and 30 teachers—24 of whom are professors; eight of the last number have become hopeful converts during the past year, and 6 of them were once pupils in this school. The Sabbath School Monthly Concert is generally well attended. The school has been kept open during the winter months, with the exception of two seasons. The evil of discontinuing during the winter was found to be great. School No. 2 is at

MANCHESTER VILLAGE.—There has been a school in this village for a number of years during the summer months. In April last, the present school was organized. The number since its commencement has increased from 40 to 70 scholars (the present number,) 13 teachers, (9 of whom are professors.) The system of limited lessons is here pursued; exertions to obtain a library will soon be made. The school hereafter will be continued through the winter. School No. 3 is at the

COLLEGE HILL.—It has been established for 5 months and has flourished so as to answer the warmest expectation of its projectors. Al- numbers have not increased, on account of its embracing at once all the children in its vicinity; yet the interest felt in it by both teachers and scholars has sensibly increased. There are now 10 teachers, (9 of whom are professors,) and 29 scholars. The monthly concert is observed. There has been one public examination of this school, and the effect is supposed to be good. It is intended to continue the school through the winter.

School No. 4, is 2 miles west of the college, it was established in April last, and the present prospects are encouraging. There are 30 scholars and 4 teachers, (3 of whom are professors.) It is intended to continue the school through the winter. School No. 5, is at

FRANKLIN.—This school has been continued through the summer for a number of years; the present school was established in May last, and is now flourishing. Present number of scholars 39, and 7 teachers, (5 professors.) School No. 6 is at

BROTHERTOWN, (called the *Lower School*.) This school was established in May last, by the exertion of a few individuals from Clinton. The prospects of this school are favorable. The number of the

scholars has gradually increased, and is now 52. There are 4 teachers, (3 of whom are professors.) Most of the scholars belong to white families residing on Indian lands. Number 7 is at

BROTHERTOWN, (called the *Upper School*.) It was established in May, 1825. In most of the circumstances it resembles the last. The scholars are chiefly Indian. There is an interesting class of about 15 young men, called a Bible Class. Some of them are upwards of 20 years of age. Number of scholars in the Sabbath school, 70, teachers 6, (5 of whom are professors.) All of the teachers and many of the scholars, live at the distance of 4 or 5 miles from the building occupied for the school; notwithstanding which, the general attendance has been good.

It thus appears that the whole number of scholars belonging to the Clinton Union, is 429. Number of Teachers 72,—many of whom are engaged in different schools every Sabbath: 56 of them are professors of religion.

PARIS.

HANOVER SOCIETY.—A school was formed here in 1819, but continued only a few months in the summer season. They have a library, and a Bible class of 30 members. Number of Sabbath scholars 58, teachers 6, (4 of whom are professors.)

The **UNION SUNDAY SCHOOL** in Paris was formed last spring. 12 teachers, (5 of whom are professors,) and 43 scholars. The present situation and prospects are encouraging.

FIRST BAPTIST SOCIETY. School established about five years since, but has for a part of the time been discontinued. By the exertion of the teachers, it was continued during the last winter, although it is in a scattered society. They have a Bible class, and the prospects of the school are encouraging.

SAUQUOITE.

With the assistance of a student from Hamilton College, an agent of our Union, schools have been recently organized in this village; one in the Methodist, and one in the Presbyterian society. Many discouragements were presented to the establishment of these schools. The friends of the institution doubted its practicability, while there were some who openly opposed it. The success which has attended the schools, has had the effect to convince nearly all the inhabitants, of the superior utility of the institution.

NEW-HARTFORD.

In this society the cause of Sabbath schools is exciting considerable interest. There has been a Union organised during the past season, and they have established 6 schools in different sections of the town. The Sunday school concert is punctually observed. Number of teachers 63; scholars 234.

AUGUSTA.

A school was established in this place some years since, but has never until of late, excited much interest. The institution now appears to be rising in prosperity. Three schools have been recently organised, and are now in successful operation, each of which has a library attached to it. It is intended by the friends of the cause to establish schools in every district of the town. There are also 2 Bible classes.

BRIDGEWATER.

This Sunday school was formed in the spring of 1820. There are at present, 17 teachers, (15 of whom are professors,) 1 superintendent, and 42 scholars. They are about purchasing a library. There is also a Bible class, in which there is a general interest manifested by the youth.

WATERVILLE.

This school was organised in August, 1823;—1 superintendent, and 7 teachers (4 of whom are professors.) On the 26th of last month, by the assistance of an agent of our Society, a Union was organised in this place, embracing the Baptist and Presbyterian Congregations. They are about procuring a library, and from the interest at present manifested, we are inclined to hope for the prosperity of the school.

WESTERN.

Sabbath school established in May last. There are at present 9 teachers and 93 scholars. The attendance has been better than was anticipated, on account of the distance at which some of the teachers and scholars reside, being in some instances two and three miles.

VERNON CENTRE.

School organised July, 1824,—1 superintendent and assistant, 19 teachers, (5 of whom are professors,) 87 scholars. They have a library, and a Bible class of 9 members. The general prospects of the school are encouraging.

In DEERFIELD, there are several schools, from which we have no special reports. The probable number of scholars is 100.

And here the Managers would remark, that there are some few other schools within our limits, which have not sent forward their reports : and others also from which no reports were expected, as they belong to denominations of our Christian Brethren, who choose to conduct their schools on independent principles. We understand that a flourishing school, of about 90 scholars, is connected with the Episcopal Church in this village ; another, consisting principally of *adults* with the Welch Presbyterian Church, of about 50 scholars, who are taught entirely in their vernacular tongue. Another with the Roman Catholic Congregation, of about 20 scholars, who are taught to repeat the catechism and prayers of the church, together with historical sketches from the Old and New Testaments.

It appears, from the reports which have come before us, and from the most accurate estimate we are able to make, that the whole number of Sabbath schools in our county is about *Sixty-five*, embracing more than *Three Thousand* scholars, under the care of about *Five Hundred and Seventy* teachers.

From a general view of Sabbath Schools in this county and vicinity, so far as facts have come within our knowledge, we are confident that great advances have been made the year past ; and we have reason to think that greater still will be made the year to come ; and that the time is not far distant, when every town, and village, and neighborhood, in the country, will feel the effects, and rejoice in the blessings, which result from Sabbath School instruction.

And considering the peculiar blessings which have attended our united exertions, and the great amount of moral territory which yet remains to be possessed, a question of some importance has suggested itself to the minds of the Managers. It is the expediency of enlarging the limits of their operations to such an extent, as to embrace, not only this county and its vicinity, but the whole western part of the state. They have duly considered this subject, and resolved to propose it at the present meeting, together with the form of a constitution, adapted to the circumstances of the Union thus enlarged.

We cannot forbear to view the institution, of Sabbath Schools as one of the peculiar signs of the times, which indicate the approaching dawn of that brighter and better day, when knowledge, holiness and happiness, shall be diffused throughout the earth. Since the first Sabbath School was founded, in the city of Gloucester, in England, in

the year 1782, there has been a visible change of feeling respecting the religious instruction of the young. Parents and guardians of youth have been excited to a sense of their neglected duties, and led to inquire in what way their children could best be qualified for usefulness in the church, and happiness in heaven. The Sunday School has come up in remembrance, and claimed their attention. Hence it is, that we hear so much of the progress of vital godliness among the rising generation,—of children and youth who share largely in the effusions of the Holy Spirit, wherever God in mercy sees fit to revive his work.

In the first annual Report of the American Sunday School Union, presented in May last, we find that "the ten auxiliaries which have united with them from the State of New-York, have under their care, 170 schools, embracing 1867 teachers, and 12,786 scholars. In an account of a revival of religion in this state, it is said, that of thirty-five persons hopefully converted, *twenty-seven* belonged to the Sabbath School of that place; and that of one hundred who joined the Church in the course of the year, *ninety-eight* had enjoyed the benefit of Sabbath School instruction.

From the pastor of a church, in the vicinity of our own county, also, we have the interesting intelligence, that in one season, *Forty-five* members of the Sunday school in his society, were made hopeful subjects of divine grace; this, too, in a school, which had never present, at one time, more than fifty scholars.

Such facts as these, speak louder than the strongest arguments.

To those who are engaged to advance the cause of Sabbath Schools it is encouraging to reflect that they are not left to labor alone. In nearly every part of the United States where the regular preaching of the gospel is enjoyed, the religious instruction of youth claims the attention of those who pray for the prosperity of Zion. Feelings of deep interest, on this subject, are enkindled in the bosoms of our churches. Such must be acknowledged to be the fact, when we learn that in our own country there are probably not less than 127,000 Sunday scholars: And how are we excited to increased diligence in our work, when we farther learn that more than 2,000 teachers and 1,000 scholars of this number, have become hopefully pious since their connexion with Sabbath Schools!

But when we pass beyond the boundaries of the United States, and survey the extensive and promising fields of moral culture among the young, we are struck with surprise, and led to inquire, *How can these things be?* The hand of God is visible; and no one who marks these pleasing operations can deny it. It would be a delightful task, to pre-

sent, on this occasion, many of the interesting accounts which are related of Sabbath Schools in other countries. But time forbids. Hence, we would barely observe, that in the Montreal and Nova Scotia Sunday School Unions, together with the schools in Newfoundland, and others in *British America*, there are supposed to be about 7,000 scholars; and in the *West India Islands* 9,000.

In *South America* the good seed is beginning to be scattered. A Sunday School has been in successful operation eighteen months in the city of Buenos Ayres, and promises great utility among the rising generation of this extensive and populous country.

In the *Islands of Great Britain and Ireland*, "the land of Sunday Schools," we learn that there are 7,731 schools, 75,284 teachers, and 838,000 scholars; and that the expenditures of the *British Sunday School Union* the past year, were \$18,443. Who can forbear to admire such enlarged benevolence in so good a cause!

On the continent of *Asia and its islands*, we learn that by the pious exertions of Missionaries, not less than 15,000 youth are under a course of Sabbath School instruction; and it is pleasing to notice that in the late revivals of religion at Ceylon, nearly all the subjects of grace were those who had enjoyed the benefit of Sabbath Schools, or schools in which the Scriptures were made a part of their daily studies.

Ethiopia also is beginning to stretch out her hands to God. In *Liberia, Sierra Leone, Capetown* and its vicinity, together with the neighboring islands of *Africa*, Sunday Schools are established, containing in all about 3,000 scholars; besides other schools of a religious character at the several missionary stations.

In *New Zealand, New South Wales, and Van Dieman's Land*, there are schools, supposed to contain not less than 1,000 scholars. Schools have also been established in other parts of *Australasia*, as the spirit of Christian benevolence has diffused the light of the gospel in those regions of moral darkness and desolation.

To this list of Sunday Schools among the heathen, we may add what the spirit of missions has accomplished in the *Society and Sandwich Islands*, where may be found nearly 2,000 scholars, studying the Holy Scriptures on the Sabbath.

From the most accurate estimate we can make on the whole number of Sabbath Schools known throughout the world, we suppose that there are little less than **ELEVEN HUNDRED THOUSAND** children and youth receiving religious instruction in these nurseries of piety, and fitting for usefulness to mankind. How bright—how cheer-

ing is the prospect! Well may it kindle the eye and warm the heart of Christian benevolence. Who that regards the good of community, the salvation of souls, and the glory of Immanuel, can forbear to rejoice in view of such a prospect as this? O, it is a blessing to live at this interesting period of the world! Brethren, we ought to be thankful that the excellent Robert Raikes was born before us. Had we lived in an age preceding *his*, we should have seen no Sabbath Schools, nor enjoyed the delightful privilege of uniting our efforts to advance this exalted cause.

We see things which former generations saw not; and hear things which they heard not. Let us then take courage, and press forward in our work with that zeal and fidelity which the importance of the work demands. Let us transmit to posterity an example worthy of imitation, "that in the ages to come," millions of immortal beings may "rise and call us blessed." *For us to live must be Christ, if we would find it gain to die.* His church will flourish when we shall have done with all its militant interests; but it will flourish only in connexion with the use of means: and among these, the Sabbath School institution holds a conspicuous rank.

"Wherefore, beloved brethren, let us be steadfast, immovable, always abounding in the work of the Lord, soasmuch as we know that our labor is not in vain in the Lord."

By order of the Managers of the O. S. S. U.

SAMUEL W. BRACE, *Cor. Sec.*

At the conclusion of the Report, the Rev. E. F. WILLEY offered the following resolution, which, on being seconded by Mr. G. S. WILSON, was adopted.

RESOLVED, That the Report just read, be accepted and published.

On motion of Mr. HENRY HOTCHKISS, seconded by A. M. BEEBEE, Esq.

RESOLVED, *secondly*, That the increasing interest manifested by all classes of society, and especially by ministers of the gospel, in the prosperity of Sunday Schools, be contemplated by this Society, with the highest satisfaction.

On motion of G. C. BROWN, Esq. seconded by Mr. CHARLES BARTLETT,

RESOLVED, *thirdly*, That since the permanency of our religious, and civil institutions, is inseparably connected, with the character of the rising generation, the Christian and the Philanthropist must feel alike interested in the objects of this Society.

On motion of Rev. S. W. BRACE, seconded by Rev. Mr. GALE,

RESOLVED, *fourthly*, That in the successful operations of the Oneida Sabbath School Union, for the past year, in multiplying the number and in diffusing the

Influence of Sabbath Schools, we see the great advantages resulting from concentrated exertion, and that we therefore extend the limits of this Union, so as to embrace the 5th, 6th, 7th and 8th senatorial districts of this State.

The gentlemen who moved and seconded the above resolutions, made suitable addresses, which added much interest to the proceedings of the Society. We regret that we cannot present them to the public, as they were extemporaneously delivered.

After the resolutions were passed, a Constitution, which had been previously prepared, was read for the consideration of the Society, and after a free and animated discussion on its merits, and one or two amendments, it was accepted, in the form in which it is now presented to the public.

In conformity with the 2d Article of the Constitution, the Society then proceeded to the election of officers for the ensuing year, which resulted as follows:

Hon. JONAS PLATT, of Utica, *President.*

WM. WILLIAMS, Esq. " 1st *Vice-President.*

ABRAHAM VARICK, Esq. " 2d *Vice-President.*

ADDITIONAL VICE-PRESIDENTS.

HENRY DWIGHT, Esq.	Geneva,
NATHANIEL HOWELL, Esq.	Canandaigua,
JAMES S. SEYMOUR, Esq.	Auburn,
Hon. A. SAMSON,	
Rev. — SAVAGE,	Rochester,
DAVID HOLT, Esq.	Herkimer,
Dr. RICHARD DIBLE,	Batavia,
GERRIT SMITH, Esq.	Peterborough,
Dr. GEORGE POMEROY,	Cooperstown,
ORIN STONE, Esq.	Waterville,
Col. W. GARDINER,	Manlius,
OLIVER C. COMSTOCK, Esq.	Trumansburg,
Mr. WILLIAM CLARK,	Salina,
" JOHN A. LAZELL,	Buffalo,
" ORIN GRIDLEY,	Clinton,
" JAMES F. COGSWELL,	Cherry Valley,
" SYLVESTER CLARK,	Clyde,
" IRA GOULD,	Pennysburg,
" SQUIRE MANRO,	Camillus,
" GEORGE BECKWITH,	Palmyra.

MANAGERS.

A. M. BECKER, Esq.	Chairman,
G. C. BRONSON, Esq.	
J. BRADISH, Esq.	
Rev. E. F. WILLEY,	
WALTER KING, Esq.	
Mr. J. W. DOOLITTLE,	
" ALEXANDER SEYMOUR,	
" JACOB SNYDER,	
" THOMAS F. FIELD,	
" CHARLES HASTINGS,	
" T. PARMELE,	
" G. S. WILSON.	

Rev. S. W. BRACE, Utica, *Corresponding Secretary.*

Mr. WM. WALKER, " *Recording Secretary.*

" CHARLES MORRIS, " *Treasurer.*

By the Treasurer's Report, as presented the Board of Managers, it appears, that, besides paying the current expenses for the year, there is in his hands a balance in favor of the Union, of \$37 04.

TABLE OF AUXILIARIES.

TOWNS, &c.	Schools.	Teachers.	Scholars.
Utica,	2	54	415
Whitesborough Society,	4	46	142
Clinton Union,	7	82	429
New-Hartford Union,	8	63	234
Rome,	2	17	100
Camden,	11	52	294
Western,	1	9	93
Trenton,	3	25	90
Floyd,	1	6	21
Westmoreland,	3	35	300
Paris,	3	34	183
Augusta,	3	45	156
Waterville,	1	7	38
Bridgewater,	1	17	65
Hanover,	1	6	58
Vernon Centre,	1	19	87
Vernon Village,	1	80	10
Deerfield,	3	10	100
Total,	56	527	2807

CONSTITUTION

Of the Western Sunday School Union of the State of New-York.

To concentrate the efforts of Sabbath School societies, in the western section of this state; to strengthen the hands of the friends of pious instruction, on the Lord's day; to disseminate useful information; circulate moral and religious publications, and to endeavor to plant a Sunday School wherever there is a population;—

The Oneida Sunday School Union, and such other similar societies and friends of Sunday Schools as may unite with it, do hereby associate, under the title of the *Western Sunday School Union of the State of New-York*, auxiliary to the American Sunday School Union, and for their government adopt the following Constitution.

ARTICLE 1. Any person contributing to the funds of this Society shall be a member; each subscriber of *ten dollars*, shall be a member for life; and all Branch Unions, within the limits of this Society, by sending to the Corresponding Secretary a copy of their Constitution, list of Officers, and annual Reports, and paying one dollar, shall be auxiliary; entitled to purchase books at reduced prices, and to all the privileges of the

Union; and Ministers of the Gospel who patronise Schools in the district, shall be considered members of the Union.

ARTICLE 2. The business of the Union shall be conducted by a board of Managers, to consist of a *President*, *Vice President*, a *Treasurer*, a *Corresponding Secretary*, a *Recording Secretary*, and *Twelve Members*. The President and Corresponding Secretary of each Auxiliary, shall be ex-officio members of the Board of Managers, five of whom, shall constitute a quorum for the transaction of business.

ARTICLE 3. The annual meeting of the Union shall be held in Utica, on the first Wednesday of September in each year, when the Board of Managers shall be chosen, the accounts presented, and the proceedings of the foregoing year reported. The report shall state the total number of Schools, Teachers, and Scholars, reported to this Union.

ARTICLE 4. The Managers shall have power to call special general meetings of the Union; and fill all vacancies which may occur in their own Board; they shall transmit to the Corresponding Secretary of the American Sunday School Union, a copy of their Constitution, with the names and residence of the officers, and a copy of each annual Report.

ARTICLE 5. The Managers shall meet stately, on the first Wednesday of every month. The President, or in his absence the senior Vice President, may at the request of three managers call special meetings of the Board, of which due notice shall be given.

ARTICLE 6. No alteration shall be made in this Constitution, except at a regular meeting of the Union, and with the concurrence of two-thirds of the members then present.

CIRCULAR.

To the Friends and Patrons of Sunday Schools in the western part of the State of New-York.

RESPECTED FRIENDS:

THE Oneida Sunday School Union was constituted in the autumn of 1824. The object in forming this Institution, was, to unite the efforts of individuals in different parts of the county, and, by enabling them to act in concert, to act wisely, and to render their efforts more efficient in assisting infant societies, in multiplying the number of schools, in recommending the most approved modes of instruction, and in supplying approved books at reduced prices. The success of this institution has very far exceeded the expectations of its warmest friends. It has been the means of eliciting in Oneida county, a deep and universal interest in favor of Sabbath Schools. Perhaps the benefits which result from concentrating effort, were never more fully realized than in the operations of this Union during the past year. The truth of the old axiom, that "Union is Power," has been so clearly demonstrated by its successful efforts, that the friends and supporters of the institution, have been induced to enlarge its boundaries, and to invite to their co-operation, the friends of Sunday Schools throughout the western part of the state. In doing this, we have proceeded with caution and deliberation, feeling conscious that we were adopting a measure of vital importance to the interest of Sunday Schools.

The Managers are sensible that the co-operation of the counties within the limits of the contemplated Union, is essential to the prosperity of the institution. We feel, however, a strong assurance, that most of them, if not all, will cordially unite with us, from the circumstance of several schools in other counties having expressed a desire to become auxiliary to the Oneida Union, and that gentle men of dis-

tion from several counties, have expressed their decided approbation of the measures which have been adopted to extend it.

It must be evident, that by uniting the schools in so large a district of country, under the superintendence of one general board, many interesting facts, and much valuable information will be concentrated and preserved, which would otherwise be lost; and the intercourse which will necessarily be kept up between the schools by means of the agents of the Parent Society, will produce sympathetic emotions through all of them. The Union will be one great whole, of which each school will be a part. If any member be weak and need assistance, it will readily receive it from those that are strong and able to assist. Besides, the Managers will be able to furnish the schools in their connexion, with all suitable and necessary books, at the lowest prices at which they can be published.

It will also be an important object of this institution, in rendering assistance to its auxiliaries, to secure to them all the advantages of a connexion with the American Sunday School Union. It will be remembered that the National Institution recommends to its auxiliaries, for purposes both of convenience and utility, the organization of themselves into state, district, or county unions.

It may, perhaps, be objected to our Union, that its location will not be central. We are confident, however, that, on a careful examination, this objection will be seen to be specious; inasmuch as intercourse between every section of country embraced in our Union, may be kept up with greater facility from Utica, than from any other point within its bounds. Here is the centre from which the great roads diverge, that pass through the counties, east, west, north, and south: consequently from this place, intelligence can be communicated to, and received from any part of these counties, with the greatest facility.

In order, also, that the schools which are now in existence, may receive that assistance and encouragement which they need, and that others may be established in every part of this Union, where the population will admit of it, the Managers have determined to employ faithful and experienced agents, who shall devote their time to the object.

Having now briefly stated the principal reasons which induced the friends and members of the Oneida Union to extend its boundaries, the Managers do most cordially invite you to co-operate with them in their endeavors to place the bread of life in the hand of every individual within the limits of their Union,—that you and they may be instrumental in promoting the Redeemer's visible kingdom, and in accomplishing the great work of evangelising the world. Accept of their invitation, and glorious results may with certainty be anticipated. It needs no prophetic eye to look forward to that period, when a Sabbath School shall be established not only in every town, but in every neighborhood, within the limits of our "Western Union!" And can a more interesting sight be presented to the eye of the Philanthropist or the Christian, than will then be exhibited, in the rising generation of this vast region, growing up in the nursery of the gospel.

On behalf of the Managers:

A. M. BEEBEE,	} Committee.
JOHN BRADISH,	
G. S. WILSON,	

AMERICAN SUNDAY SCHOOL UNION.

Conclusion of the first Annual Report of this Institution, presented in May last.

Animating as it is to contemplate the growing number and zeal of the friends of Sabbath schools, yet as they depend for success on the blessing of God, it is a fact entitled to thankful recognition, that there is an agreement among Sabbath school teachers in different parts of the country, to meet on the second Monday evening of each month, for the purpose of united prayer to the Father of mercies, in behalf Sunday schools throughout the world. Let this CONCERT become general, and the period will not fail to arrive, when instead of one million, there will be more than one hundred millions in training for heaven, by means of Sabbath schools.

Among our motives to increased diligence, is the recollection, that during the year not a few of the ardent and devoted friends of our cause, have ceased from their labors and their prayers, by reason of death. Of the number, your Board cannot refrain from the reverential mention of one, than whom perhaps there survive few superiors in zeal and usefulness. The memory of BETHUNE deserves to be embalmed in the best affections of our hearts: a Christian whose life and whose death were such as became the Gospel, and whose early and unremitted exertions in behalf of Sunday schools, now that they are ended, call for our devout lamentations, and teach us at once our dependence on God, and our obligation to abound yet more and more in the labors of love.

In conclusion, may your Board be permitted to remark, as the lesson chiefly impressed by the foregoing review, that whatever Sunday schools may have already achieved, their work is but little more than just begun.—If there be nine hundred millions of men, and if but one out of the nine, fall within their province, there remains to be possessed by them, of the moral desert of the world, one hundred times more than that which they have already cultivated. In the United States of America, instead of 100,000, there should be at the lowest calculation more than 1,000,000, now receiving instruction in Sabbath schools. But our population doubles itself in 25 years, and “if no change takes place in the course of nature, our country will contain, before the children of some now living will die, two hundred millions of inhabitants.”* How rapidly must Sabbath schools multiply, in or-

der just to maintain the proportion now existing between what is, and what ought to be done?

When there shall be 200,000,000, of inhabitants in this country, there must be two millions of Sunday scholars, or the proportion will sink: and no feeble efforts must be made, to increase our number twenty fold in about 100 years. But if instead of 100,000, there should now be at least ten times that number, there ought, *then*, to be, instead of two, twenty millions of Sunday scholars. And were it only for the spiritual benefit of these twenty millions, that the American Sunday School Union began its labors, the importance of that institution were unmeasurably great. But the advantages of the Sabbath school system, are but partially considered by those who confine their view to the benefit which it imparts in the school room. While it there blesses both the teachers and the taught, it makes them blessings to the world;—and, of those who would otherwise have signalized themselves in the ranks of impiety and crime, the Sunday school has been the avenue, not only to worldly respectability and comfort, but to the communion table and the pulpit—to the bar and the hall of legislation. Enjoying decisively the high patronage of God, it has peculiar claims to the countenance and co-operation of men; and its claims begin to be extensively acknowledged. Among the benevolent institutions of this interesting age, Sunday schools are admitted to an honorable rank, and their cause is eloquently pleaded by patriots, philanthropists, statesmen, and ministers of religion. But they more successfully plead their own cause. Their usefulness is ascertained by their fruits. They have restrained and banished immorality: they have introduced order and happiness into families, where discord and vice once reigned: of thousands they have instrumentally effected the eternal salvation: upon them the influences of the Holy Spirit have descended, and are resting with power and great glory:—they are laying obligations on generations to be born: and are contributing in no imperceptible degree to the bringing to pass that promised day, “when they shall teach no more every man his neighbor, and every man his brother, saying, know the Lord; for they shall know me, from the least of them to the greatest of them, saith the Lord.” WHEREFORE, BELOVED BRETHREN, LET US BE STEADFAST, IMMOVEABLE, ALWAYS ABUNDING IN THE WORK OF THE LORD, FORASMUCH AS WE KNOW THAT OUR LABOUR IS NOT IN VAIN IN THE LORD.